azine of United Lutheran Church Men

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May 1960

Cover Story

GOVERNOR Nelson A. Rockefeller of New York, at right, is shown on our cover discussing Lutheran activities with the Rev. Lambert Brose of Washington, D.C. Governor Rockefeller, who participated in the "Rockefeller Brothers Fund" report on the nation's military defenses, is very much interested in the opportunities for religious worship afforded men and women in the armed forces, reports Pastor Brose, editor of The Lutheran Church—Missouri Synod Armed Services Commission publications.

The Missouri Synod and the National Lutheran Council cooperate in sponsoring Lutheran service centers for military personnel in the United States and overseas, with both groups assuming maintenance costs. The centers are under the direct supervision of the Lutheran Service Commission, a joint agency of the National Lutheran Council and the Missouri Synod Commission. Now in operation are 39 *facilities—*24 *service centers and* 15 *congregational programs receiving financial support.*

Apropos, in this election year, the Governor also discussed the Christian civic responsibilities of servicemen and women —and of public servants. His own views on the latter are expressed in a statement which we reproduce, with his permission, on page 9.

—*G.T.*

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LUTHERAN MEN

Magazine of United Lutheran Church Men

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United Lutheran Bert Tollefson (right) with Agriculture Secretary Benson at a press conf
ence in Rome, Italy, during the ninth session of the U.N. Food and Agriculture Organizati

In the upper midwest or on the Potomac this government servant is affectionately known as

The Black Norwegia

by CHARLES DE VRIES

ENTHUSIASM SPARKLED in his eyes as Bert Tollefson recalled experiences ranging from childhood to a flying two-day trip to the midwest earlier in the week. As I sat in his Washington, D. C. office I couldn't help admiring our government for recognizing outstanding young men and utilizing their talents in top positions.

At thirty Tollefson holds one of the prominent posts in government—that of right-hand man to the Secretary of Agriculture. Technically his title is Program Liaison Officer for the U. S. Department of Agriculture, which means that he works with Members of Congress and Congressional committee staffs, White House officials, officers of Federal agencies and farm organizations.

However, Bert uses little formality in carrying out the duties of his office—which he does in a pleasant manner whether he is in Washington or some other capital of the world. And he's frequently in other capitals of the world, too: such as last fall when he and three other Agriculture officials accompanied Secretary Ezra Taft Benson on a trade development and good will visit to seven countries.

Since entering the USDA in July 1957, Bert has also accompanied the Secretary on the majority of his trips throughout the country; these have taken him to most of the states. The most recent trip was a two-day sprint to the Midwest. It included a speech by the Secretary at noon in Minneapolis, a visit to a farm in the afternoon, another speech by Mr. Benson in Yankton, S. D. that evening and, following his address, a flight to Omaha, Neb., to be on hand early the next morning for business in that agricultural center before returning to Washington that day.

The 180-pound South Dakotan, who stands a little over six feet tall, carries on as active a program in his church as he does on his job. Tollefson is completing a three-year term as councilman at Reformation Lutheran church (ULCA) on Capitol Hill.

Although he has sung in the choir and served on numerous church committees, the task he likes best is performed from 9:45 to 10:45 each Sunday morning. It is during this hour that the black-haired, blue-eyed government official, who was nicknamed "The Black Norwegian" by his school chums, stands before the Koinonia Sunday school class at Reformation. One of four adult classes at Reformation, the Koinoia couples' group has nearly two-thirds of its ninety members present each Sunday to study the lesson with Teacher Tollefson.

Acceptance of responsibility has been a trademark of Bert Tollefson. This came in part, at least, from an early encounter with work.

"I have had a job or jobs continuously since I was nine years old," he remarks.

But his mother wasn't too happy about his first one. She wanted him to stay home and practice on the piano; but he determinedly began selling magazines and beginning with three customers he built up a route of 140 periodicals each week.

After this start in the business world he delivered newspapers, learned the butchering trade, and worked as a farm-

Mr. De Vries is a writer for the National Lutheran Council Washington News Bureau.

hand and as a laborer in a greenhouse. The last job he took because he was told that it would be "wonderful conditioning" for school athletics.

It not only conditioned him physically but also mentally, for while hauling dirt in the greenhouse he gained insights into life itself.

Bert relates that the greenhouse experience, coupled with his rural background, made a "particular impression on me from the standpoint of wonders of nature."

"God does have a pattern for all things. Any skeptic who would even question the Creator or the creation would only have to be around growing plants or animals on the farm to know that these miracles had to be more than accidents of nature!"

It was also during this period of his teens that the Watertown, S. D. native began to formulate his philosophy of life: ". . . regardless of how small or insignificant a person feels, each of us in our own way, based on our own God-given talents, can make a meaningful contribution to God's kingdom here on earth."

Bert has been making contributions. After graduating from the University of South Dakota, he served as administrative assistant to that state's governor for more than three years. This period was followed by an appointment as Secretary of the State Highway Commission.

Other poistions he has held include State Executive Secretary of the National Foundation for Infantile Paralysis, radio announcer, and real estate and insurance broker. For two and a half years before coming to work for Secretary Benson, he served in the nation's capital as administrative assistant to Representative E. Y. Berry of South Dakota.

Shortly after Tollefson entered the Agriculture Department, Mr. Benson invited him to be a member of his 12- policy staff. Mr. Benson, a deeply ligious man, begins each policy staff m ing with prayer; the turn is rotated am each of the dozen members in al betical order. On Bert's first meetin a member of this committee, it was "T's" turn to offer prayer.

Secretary Benson said that since was his first meeting Tollefson c either pass or take it. Bert took it.

Experiences like this have made l eran Laymen Tollefson appreciativ his training at home and in the chu They have also given him a high re for many of the men who work for nation in various echelons. On thi comments, "I feel so richly blessed in ing the opportunity through the yea work for and with such dedicated spiritually-motivated leaders in top ernment posts."

One of the seven countries he v last fall was Russia. In the interview reporter asked what question has asked him most since his return t U. S.

"Americans want to know," he rep "What are the Russian people like?"

His answer to this searching que usually goes something like this: " are genuinely very friendly and no more interested in fighting a war tha people in this country. Generally the in humble surroundings with mi needs."

From his observations he noted the Soviet Union lags far behin United States in many areas, notably culture, housing, transportation, hig development, and commerce genera

"They compartmentalize their in an area such as space," he stated,

locate money, men, and time to develop-
g a particular project."

This, he pointed out, ties in with the
hole Russian scheme of presenting a
ood front.

Asked if he thought that the U. S.
overnment is getting too big for effec-
ve operation as compared with a totali-
rian approach, Tollefson replied, "I feel
finitely not!"

"The dignity and worth of the indi-
dual which are stressed in our way of
fe," he emphasized, "are in the long
n most effective and efficient compared
an authoritarian system where an in-
vidual becomes a pawn of the state,
sing both individual identity and initia-
ve."

On the extra-vocational side of life,
llefson is the volunteer executive vice
esident of Religious Heritage in Amer-
a, a past president of the District of
olumbia Lutheran Brotherhood (now
nited Lutheran Church Men), and a
gular attendant at the weekly prayer
eakfasts sponsored by International
hristian Leadership. He is affiliated with
mmunity, business, and social activities
in Watertown, S. D., Washington, D. C., and Wheaton, Md., where the Tollefsons now reside.

His wife, the former Barbara Wika, is also a graduate of the University of South Dakota. They are the parents of three children, Mark 8, Nancy 6, and Stephanie 1½. Visiting the grandparents is simplified in the Tollefson family as both parental homes are in Watertown where both families are members of Grace Lutheran Church (TALC).

Bert is a worker—in church, at his job, and in the many other activities in which he participates. He is a Mason, JayCee, and a U. S. Army Reserve intelligence officer.

He believes that a Christian can express his convictions regardless of where he works or lives and that this can best be done by living a full life without sacrificing Christian principles.

The importance of setting a good example is not underestimated by this high government official. Bert Tollefson's watchword is: "Regardless of how unimportant or unnoticed you may feel, someone is watching you."

WHAT IS COMMUNISM?

". . . a militant, aggressive . . . doctrine . . . a particularly cynical type of colonialism . . . cruel, intolerant, materialistic . . . committed to conquest by lure, intimidation and force (which) seeks to destroy the political concepts and institutions that we hold to be dearer than life itself.

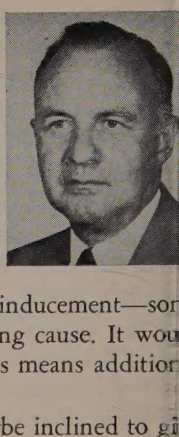
"Communism seeks to dominate or destroy; freedom seeks to cooperate and to help others to build."

DWIGHT D. EISENHOWER
1956

Tollefson keeps the above plaque on his office wall at eye-level as a constant reminder of the ideological climate in which we live.

THINKING ALOUD

by AUBREY MAUNEY, *President ULCM*



THE MEN of the church of the future must take a new status. The auxiliary for men must be more embracive to include more men. As an auxiliary the present ULCM is probably, as has been said, "a dedicated minority." That cannot be enough. The organization may be representative as it is in North and South Carolina where there are affiliated groups in over 70 percent of the congregations. But what can be said of it in areas where it does not exist at all or in less than 20 percent of the congregations? There it cannot be very effective.

Mr. Patterson of the Department of Men of the National Council of Churches says the men's auxiliary is the *men of the church working.* If in our church we could include all men's groups in all local congregations, this could give new status. This would then include approximately:

Present affiliated groups	20,000
Other groups not affiliated	50,000
Sunday school classes of men	50,000
Church Councils	55,000
Men working or studying	175,000

The present membership of the ULCM of the ULCA is of only one kind: synodical or state ULCM. The group memberships to be expanded are within the synodical or state areas.

To quickly achieve the 175,000 affiliation would require some new doing. It would need some new inducement—so new dynamic challenging cause. It wou require promotion. This means additio staff personnel.

Men do not seem to be inclined to gi liberally for administrative support. Th will give for a project or cause. This lea to one definite conclusion: The expand men's auxiliary must be underwritten the church. Certainly for the expand program the few now contributing shou not be expected to finance a greatly panded program covering the whole a of the church.

Freed from administrative financ concern, the auxiliary could turn its tention to projects, causes and service the church exclusively. Funds produ within the synods could be retained th for projects vital to the growing chu within these areas.

The ULCM of the ULCA would h as its purpose leadership direction, spiration and education to serve synodical state organizations and the l groups.

Evangelism should be the great ca —and directly therewith the practice the Christian religion—stewardship. T would be the men *working* and *giving*

This leads me to my big leap as a s gestion. In the eventual church the UL and the Lutheran Laymen's Movement Stewardship must be merged. They m be so closely related that they become

n service to the church.

We do not want to think it is so, but ne opinion is growing more and more ersistent that there are two rival organ-zations of the men of the church. One erson has said that the LLM is the rich ristocrats of the church; the ULCM is ne poor men's group of the church. There a green-eyed jealousy being injected. his is not good for the stewardship effort f the church.

In my area recently twenty-three men ere invited to be guests at a dinner. hey heard the story of LLM and seven gned to become contributors. That was ne. But sixteen men went away humili-ed that they could not be counted. They elt inadequate and hurt. That was not ood for stewardship.

And I also heard that some pastors did ot like it that their men had signed up. They thought that these men should have given that much more towards the budget of their own congregations.

While we look toward the future we must think again of a new name for the men of the church. It was BROTHERHOOD and now, before we get fully accustomed to the present name, we must consider a new name. The word UNITED is being left out. Even though it may be left out of the name we must think of all the men of the church as being united—rich men, poor men, men in Bible study classes, Church Councils, pastors and laymen—all united to serve the church in scouting, evangelism and stewardship.

We must think of a dedicated *majority.* It is a man-sized task that calls for the total manpower. The Holy Spirit should move the men to enthusiastic Kingdom building.

A Christian's Civic Responsibilities

A Christian's responsibilities in his public life are no different from his responsibilities in the day-by-day conduct of his personal life.

It is his duty to make his actions and motives conform to the teachings of the divine Founder of his faith, and to the best of his human ability, to base his actions on the great moral truths revealed in the Testaments.

His responsibilities thus include not only the simple biblical injunctions against stealing, false witness and covetousness but the great commandment to love his neighbor as himself.

Each man will spell out his actions on this basis under the promptings of his own conscience.

For those in public office there is an added truth which is embraced in Christ's great teaching that the only way by which a man can become a leader is by first of all making himself the servant of the people. If this is his ambition, it seems to me that he will not go far wrong in any policy he may adopt or position he may seek.

Christianity is a dedication to the Brotherhood of Man under the Fatherhood of God. While this dedication must come from the hearts of men, from the well-springs of their faith, practical realization of brotherhood may be strengthened, accelerated and buttressed by governmental action supporting this great principle. For example, when it is the law of the land that segregation shall be eliminated from our public schools, a climate of opinion against discrimination because of race, color or creed is fostered. For thus we find the laws of men confirming what men know in their hearts to be right.

—Nelson A. Rockefeller

NEWS of Men and their Activities

Among the State and Synodical ULCM Units: The *Georgia-Alabama* synodical ULCM is working on a program of Manpower Mobilization. This is a pilot project it is undertaking on behalf of the ULCM (ULCA). Should this prove to be successful in Georgia-Alabama it will undoubtedly be tried in other places. Dave Blomstrom of Atlanta and J. H. Oetgen, ULCM first vice president, currently are the leaders in this pilot project.

* * *

West Virginia ULCM is producing a history of its organization. It is being prepared by D. W. Reiter of Fairmont. This unit is making available to the congregational units copies of the speeches given at South Bend. Fred Hegmann of Wheeling is the president.

Canada Synod ULCM has set May 21 as its convention date. The meeting will be held at St. John's, Elmwood.

* * *

Iowa ULCM has been holding a series of Leadership Training programs with meetings at Eldridge and Nevada. Vern John and Al Heinz have been leading these meetings.

* * *

Western Canada ULCM has started issuing a Newsletter for the information of the congregational units. The Alberta Conference ULCM sponsored Camp Day

TRAPPE DISTRICT ULCM received i charter in February at Grace Church, Royer ford, Pa., Pastor John B. Bergstresser. photo, front: William Miller, district pre ident; Richard Snell, ULCM president f Pennsylvania Ministerium and secretary f the parent body. Looking on are distr officers Harold Eschbach, treasurer, and D mar Missimer, secretary. Other participan were Pastor William L. Shaud of St. John South Pottstown, who was in charge of ve pers; and Dr. Lester E. Fetter, pastor Alsace Church, Reading, who delivered t address.

with more than 400 present. The men Faith, Edmonton recently participated the EMV. St. John's, Edmonton recen furnished chairs for the Sunday school.

* * *

South Carolina ULCM continued fine mission project and as the result

959 contributions was able to make gifts taling almost $10,000 to twelve mission ngregations. Carl Ficken is president of is unit.

* * *

Central Pennsylvania ULCM has set ctober 22 as its convention date. The eeting will be held at St. John's, Lewis-wn. President Oscar Lingle is busy or-nizing the unorganized conferences in e synod. A very fine Newsletter has en started by this group. The apportion-ent of this synodical ULCM is divided nong the conference units.

* * *

Pacific Southwest ULCM is enlisting w congregational units. Although there e a number of organized congregational its it is necessary to have them become iliated with the recently organized nodical unit. Eugene Hoeftman and his icers have set themselves a goal to be achieved by their 1960 convention scheduled for Sept. 24.

* * *

Larry Burkey is contacting the congregational units in the *Rocky Mountain* Synod ULCM in the interest of the Northern District Retreat to be held at Peaceful Valley in Colorado on May 28-29. The synodical convention will be held at the synod's Rainbow Camp near Canon City Sept. 17-18. A check for $1635 was presented to Our Saviour's, Salt Lake City on the day of its organization by the synodical ULCM.

* * *

Pacific Synod ULCM very wisely turned over part of its recent Newsletter to the former president of the synodical Luther League. He commented very interestingly about the youth auxiliary. The ULCM should take a more active role in providing adult leaders for the Luther League program in the congregation.

IRITED discussion about church life in East Germany was engaged in at recent LWF :cutive committee meeting in Porto Alegre, Brazil, by Bishop Bo Giertz of Gothenburg, eden, LWF second vice president; Dr. Franklin Clark Fry, LWF and ULCA president; l Bishop Friedrich-Wilhelm Krummacher of Griefswald, Soviet Zone, head of the ngelical Church of Pomerania.

* * *

New Jersey ULCM held three leadership meetings in late March. The meetings were held at Good Shepherd, Weehawken; Holy Trinity, Magnolia; and Emmanuel, New Brunswick. The synodical convention will be held at Upsala College on May 7.

* * *

The ULCM is an important auxiliary in the *North Carolina* Synod. Synod president Dr. F. L. Conrad recently used his space in the synodical publication to write about the service of the ULCM to mission congregations. Joe C. Ridenhour was recently elected to the Home Mission Foundation for a term of 12 years.

* * *

Canada Synod ULCM announces that the Lutheran Rally at Edgewood Park will be held Sunday, June 12. The Laymen's

W. C. STOUDENMIRE of Resurrection, Cameron, S.C. was honored recently upon his retirement after 50 years as Sunday school superintendent. A silver tray was presented to him on behalf of the congregation by Pastor Harry Weber. Eighty years young, "Cousin Willie" has made it a practice to miss only one Sunday a year—while camping and hiking in the North Carolina mountains each winter.

Retreat will be held at Elim Lodge Sep 9-11.

* * *

Maryland Synod ULCM is holding i annual convention at the synodical cam —rather than at Gettysburg Seminar where the meetings have been held for number of years. It was decided to di continue the communion service at th convention. Earl Luckabaugh is presiden

* * *

It makes a difference when you ha someone interested in publicity in th synodical papers. Fred Anderson, the ma who did so much to make the South Ber convention a success, is the publicity ma for *Indiana* ULCM. Since taking ov these duties, Fred has had material in ea issue of the Indiana Synod News. Th should happen in other places too!

* * *

Personalities: *Earle W. Bade*r, former executive secretary of ULCM, recen was elected president of the Bethlehe Council of Churches. *Dr. Roy H. Johnso* formerly a member of the executive co mittee of ULCM, has been granted a sa batical leave by Thiel College. Some his time will be spent in the office U. S. Senator Joseph Clark of Penns vania. Martin McGrory, formerly a me ber of the ULCM executive committee, president of the Federation of Luther Clubs, an inter-Lutheran fellowship men. *Dr. Phares Beer,* formerly chairm of the ULCM Honorary Life Members committee, has retired from the act ministry after a very long pastorate Allentown, Pa. *The Rev. Ralph Heller* who edited the Joint Lutheran Topics, accepted a position with the Lut League of America as editor.

* * *

Miscellany: An excerpt form *Chur men's Fellowship,* a publication of

& R Brotherhood: "The great number pastors are sympathetic with the men's ogram. They have found it sound, urch-centered, and of tremendous spirit- l value . . . they will meet with and lvise the group, but they are not going do the men's job." We found this true the ULCA too!

From the Manifested Life of the nurch Report: there are 12 tithers in the erage congregation in the ULCA. There e 168,000 adults over 24 years of age our church schools. The total amount fire insurance carried by our churches more than $328 million. The average is 20,000 per congregation. The average ating capacity of ULCA churches is 261.

* * *

Ohio Synod ULCM announces its an- ual convention will be held at Camp owana, Mansfield, on September 24, 60. Pastor Raymond H. Tiemeyer, ad- inistrative assistant to ULCA President y, will address the meeting. This syn- lical group will organize its four con- rences as part of the 1960 program, ac- rding to a recent executive committee tion. Ohio's president is Ken Helwagen . Mark's, Fairborn.

* * *

Have you ever thought of the fact that urches, too, have been hit by inflation? ne church has to pay more for every- ing it uses, too. This should be con- dered in making your pledge and con- bution to the church. All salaries ould be reviewed each year. The urches' personnel are also affected by e rising costs of living.

* * *

Among congregational ULCM units: formation, Wichita, Kans. recently held Scout Nite with 18 scouts and 20 men present. Representatives were appointed to attend the joint men's meeting at St. Paul's, Wichita and plans were made for a communion breakfast on Easter. *St.*

THREE LUTHERANS in top government posts huddle with church officials as they plan a seminar for Lutherans in high federal positions.

Seated: Dr. Myrl Alexander, assistant director, Federal Bureau of Prisons; Irwin R. Hoener, director of Methods Service, Office of the Assistant Administrator for Administration, Veterans Administration; Dr. Merriam H. Trytten, director, Office of Scientific Personnel, National Academy of Sciences—National Research Council. Standing: The Rev. Norman Temme, associate director, Department of Public Relations, Lutheran Church—Missouri Synod; The Rev. Philip A. Johnson, executive secretary, Division of Public Relations, National Lutheran Council.

The seminars on the church and national life, held biennially until this year, give government officials an opportunity to look into a particular aspect of their religion as it affects their positions. To be held annually from now on, they are sponsored by the public relations units of the NLC and the Missouri Synod. This year's seminar will be held June 3-4 at Gettysburg Seminary, Gettysburg, Pa.

ULCM of First Church, Albany, N.Y. recently presented honorary life membership to Dr. Carl A. B. Peterson, former president of the club and a music faculty member at the State College of Education. In photo: First's Pastor Morris C. Skinner; Howard Schaufler, unit president; Dr. Peterson; Louis C. Smith, honorary life membership director for NY & NE Synod.

John's, Hagerstown, Md. reorganized under the leadership of Donald Haynes. Recently this group used the ULCM filmstrip, *But Was He My Brother?* as one program. Another program was titled "Breakfast with Pastor." *Redeemer ULCM, Ft. Meyers, Fla.* conducted the annual stewardship visitation and the capital fund raising appeal for the congregation. *Nativity, Philadelphia,* led by Robert Daubert, is making a real effort to increase the number of subscriptions to LUTHERAN MEN. *St. Paul's, Byram, Conn.* plays host to the New York Conference spring meeting May 8. *Holy Trinity, Lancaster, Pa.,* recently received its ULCM charter. It was presented by Dr. Charles W. Eshelman, conference ULCM president.

* * *

The Central Conference of *Pittsburgh* Synod ULCM has taken out ten one-year subscriptions to *The Lutheran* and directed these to be sent to libraries in the Pittsburgh area. These libraries have show a decided interest in having the magazin placed in their racks for the benefit of th reading public.

The 38th annual ULCM convention c the synod will be held at Camp Luthe lyn on Friday evening and all day Satu day, September 16-17, 1960.

* * *

We like this item in *West Virgin* President Fred A. Hegmann's MEMO fc March:

LUTHERAN MEN, THE THINK ING CHURCH MAN'S MAGAZIN GET SMART. BE ALERT. KNOW TH ANSWERS. SUBSCRIBE PERSONALL FOR LUTHERAN MEN, THE MEN MAGAZINE.

* * *

May 21 convention of *Canada* Syn ULCM will hear an address by Profess Frederick Little of Waterloo Luther University at its banquet. Convention w be at St. John's, Elmwood. Editor Samu Weicker's *The Broadcaster* continues be one of the more informative and pr motional of synodical/state periodicals

* * *

United Church Men will again be ma ing available materials on the observan of Laymen's Sunday, October 16, 19 You may write for samples of their m terials to: 475 Riverside Drive, New Yo 27, N. Y. The theme is Always Be Rea the biblical reference, I Peter 3:15.

* * *

Pope John XXIII recently reiterat the papal claim that Roman Catholic c trol of education takes precedence o any prerogatives of the state in this fie "Today, as yesterday," he said, " Church deeply affirms that its rights a those of the family in this field (of e cation) come before those of the stat

What has this to say to the American iew of public education?

* * *

February was an active month for the egistration of Pro Deo et Patria award pplicants. There were 566 applicants gainst 422 in 1959. Awards granted in ne same month totaled 127 against 126 or 1959.

* * *

Have you ever seen a listing of the ocations of America's millionaires? Acording to the publication *Pride* there are 3 millionaires in New York; 26 in Delaare; 17 in Pennsylvania; 16 in Calirnia and 14 in Michigan. There are 223 illionaires in the U. S.

* * *

The Department of Christian Education f the Evangelical Lutheran Church is holding a Lay School of Theology at its Lutheran Theological Seminary in St. Paul, Minn. The tuition is $100 for the six-week course. Some board, agency or seminary in the ULCA ought to follow suit.

* * *

Here is an idea: If you insist on some award for attendance at men's conference meetings, as some of you do, why not give subscriptions to LUTHERAN MEN to the congregational unit having the best attendance? This is what the *Northern Conference* ULCM of the Pacific Southwest Synod did recently.

* * *

New York & New England Synod ULCM is endeavoring to organize the Long Island congregations into conference units. Real progress is being made in the Queens Conference. A meeting was held recently at Grace, Forest Hills. Spearheading the effort is Ross Pond of the host church. Clarence Neun, synodical president, was the speaker.

* * *

Laymen, pastors, and students of Susquehanna University, Selinsgrove, Pa., attended a lively and enlightening *Seminar on Human Relations* April 24 at the university. Sponsored by Central Pennsylvania Synod's Board of Social Missions, the sessions featured lectures by Dr. J. Oscar Lee of NCCCUSA and Dr. William Lazareth of Philadelphia Seminary.

ATURED at Minneapolis banquet April in honor of merger of three Lutheran dies creating The American Lutheran urch were Harry W. Seamans of Washgton, D.C., senior organizational liaison icer in the Office of Public Services, U. S. epartment of State, who was main speaker; d Paul J. Christiansen of Concordia Colge, Moorhead, Minn., who composed the tival cantata "Una Sancta" (One Holy urch), sung by a 550-voice choir repreiting nine colleges. The new church body, mprising the ALC, ELC, and UELC, has 50,000 members.

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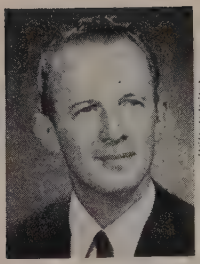

MAN TO MAN

by LAWRENCE M. REESE

Communications Interrupted

LEONARD BERNSTEIN was in the midst of one of his incomparable TV productions. As usual we were being thrilled by everything we saw and heard. Then it happened: "Transmission has been interrupted at its source. Please stand by." During the interval the music of Bernstein was replaced by recordings of low-class music. What a relief when repairs were completed and the original program resumed.

Communications are often interrupted between individuals and groups, too. Some days ago a husband and wife came to my study to chat about some problems. They were unhappy—so unhappy that they thought of separating. In the interview they argued bitterly. Strong emotions of anger, hostility, love and hate emerged. It was obvious that all communications had broken down. Once these strong emotions subsided it was possible to discuss one of the couple's pressing problems: communications had been interrupted. The couple was having trouble reaching each other. In many ways their personal communication had been deteriorating through the years. From now on there was only one hope of making any immediate progress: to restore communication. Later with communication re-established understanding might tak place.

Many times groups within the churc suffer from a breakdown of communica tions too. Recently a group of men wer discussing the doctrine of the atonemen It was obvious that the men were inte ested in the subject. Yet it was difficu for them to communicate to each othe Several who were formerly from no Lutheran background thought that aton men meant salvation. After the meetin it was discovered that one man eve thought that atonement had something do with tones of the musical scale! A though the meeting accomplished part the objective of the leader it was obvio that little progress could be made b cause communication had broken dow

Why Communication is Disrupted

One of the most common reasons f broken communication is a *lack of i terest.* Almost everyone who has ever l a group, taught a class or preached sermon is aware of this fact. It is helpf to understand that our versatile min have a tendency to wander in any gro situation. A wise group leader will p vide for as much interest and invol ment as possible to overcome a lack interest. It should also be remembe

hat there are various levels of interest among the individuals in any given group. By recognizing this fact and by earning to know individuals personally a group leader can often prevent a breakdown of communication. The man with a legal mind, for example, in one of our men's discussion groups was tremendously nterested in the legal aspects of the trial of Jesus. Probably no other individual n the group had the slightest interest in ny of the legal aspects of the trial. To ake another example, a short story writer n one of our men's groups is fascinated y certain portions of the Bible, particularly the parables of Jesus and the books f Ruth and Esther. Obviously any group iscussion which involves these portions f the Bible is bound to involve this individual tremendously. There may also be nembers of the group who have no particular interest in the subject of the discussion or the objectives of the group nd its leader. Patience may be required n installing communication in these instances.

A second reason for broken communication is *domination.* A group may be ominated by a leader or by other members of the group. Naturally this sets up sistance. Groups frequently make little rogress because individuals set up their efenses as soon as they feel they are beg manipulated by others. Even when a roup leader knows his subject and has e best interests of his group at heart e may fail to achieve results because his pproach has set up emotional blocks nong members of the group.

A third reason for a breakdown of mmunication is *conflict.* Notice sometnes how a group tenses and becomes ent when an issue produces tension. mmunication breaks down because the group is afraid to progress. In addition, there may be a tendency to line up with one side or the other instead of being objective and helping the group to progress toward its goal. We can regard conflict within a group positively or negatively. Conflict produced by honest convictions is inevitable. It should be welcomed and treated with sympathy. When the group is mature enough to handle such conflict, communication is not interrupted. Instead the actual process of learning may be enhanced because of the involvement of all members of the group.

Clear Convictions Help Communication

Say it simply, say it clearly, say it logically. To be very honest, I blush as I reread what has been written thus far and try to apply those three principles to my own communication. If I haven't written simply, clearly and logically, communication between this column and its readers has not only broken down, it deserves to be interrupted!

Christians are frequently unable to communicate their faith to others because they have not thought through and verbalized what they believe. How many times communication is broken simply because people have to say: "Do you mean . . . Oh, I thought you said . . . I am sorry I didn't mean that . . ."

Man to man I am appealing for a new look at the communication process within us as individuals and groups. Observe the communication that occurs within your family, your community or church groups. And one thing more, as a personal discipline check up on the clarity of your Christian convictions. Are they clear enough and forceful enough so that you can communicate your Christian faith to others?

SCOUTING

by C. W. Byers

Scouting is a game. Boys join a Boy Scout unit to have fun, to play games, to belong to a patrol, to hike, camp, and enjoy campfires. They have their own distinctive uniform and soon learn of the badges of recognition that can be earned and worn on the uniform. Boy Scouts have their own handclasp, sign, salute, and the motto "Be Prepared." As soon as he joins the Scout is challenged with the Scout Slogan—"Do a Good Turn Daily." Learning by doing is the scouting way. Scouting is a program of action for boys, and boys crave action.

The adult viewpoint of scouting varies to a degree from that of the boy. The game of fun for the boy turns into a game with a purpose for the adult. A game of Character Development, Citizenship Training, and teaching a boy to be self reliant. The motto, slogan, oath or promise, and Scout Law are tools to guide the leader and the boy in the achievement of the purposes of scouting—"to promote, through organization, and cooperation with other agencies, the ability of boys to do things for themselves and others, to train them in scoutcraft, and to teach them patriotism, courage, self reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts."

The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of th Boy Scout Oath or Promise, the boy de clares, "On my honor I will do my bes to do my duty to God and my country and to obey the Scout Law." The recogni tion of God as the ruling and leadin power in the universe, and the gratefu acknowledgment of his favors and bless ings, are necessary to the best type o citizenship, and are wholesome precep in the education of the growing boy. N matter what the boy may be—Catholi or Protestant or Jew—this fundamenta need of good citizenship should be kep before him. The Boy Scouts of Americ therefore recognizes the religious elemen

Continued on page 23

ZION, Rahway, N.J. was the scene recen of Pro Deo et Patria awards to Star Sco John R. Felver Jr. and Herbert J. Schulte In photo: Mr. and Mrs. John Schulte Scouts Schulten and Felver, Zion's Pas Frederick Fairclough, Mr. and Mrs. Jo R. Felver Sr.

edicated to providing for Lutherans

eran Brotherhood Building...completed in 1956...Minneapolis, Minnesota

Suddenly...the problems of providing for your family's future seem to shrink, wh you remember, as a Lutheran...

...you can turn to our Brotherhood Provider

$10,000 of lifetime family security for just 50¢ a day*

(Small investment for the privilege providing so much for those you love!

A cry breaks the stillness of the night and y first born informs you it's feeding time.

And time moves on

The architect leaves his bundle of bluepri and your new home is suddenly more t just a dream.

And time moves on

The bright orange school bus pulls up stop. Part of you gets on and waves goo

And time moves on

In moments like these, we are gently remin we must provide. And it's reassuring to rem ber that as a Lutheran you can own of the most outstanding insurance plans offered—and at remarkably favorable r

The Brotherhood Provider Plan gives y much. Look at these benefits (based on age

- You can own $10,000 of permanent, dend-building insurance for just $180.

ar (50¢ a day)—less than you pay for lunch. If you retire at 65, you can get back 2,059 in cash. That's a return of $1.67 for ery $1.00 you put in.*

The longer you live, the more valuable is insurance becomes. If you should die at , your family gets $16,000, yet your in-stment is only $7,208.*

And here's one of the biggest values ever: r just 12¢ more a day, you can get the nderful Family Protection Benefit. If you within the first 20 years, your family re-ves $10,000 in cash; plus $100 monthly come for the remainder of the 20 year riod. Isn't that wonderful security for your nily—to help them provide and maintain living standards you would want them have?

And if you are permanently and totally dis-led before 60, Lutheran Brotherhood pays premiums, without limit.

For all those times in your life when *viding* becomes so very important, the otherhood Provider Insurance Plan will be re to help you. When you buy that home, security will be there. When your son nounces he wants to be a doctor, there'll that cushion to help him. And when you nt to reward yourself and your wife with nfort in your declining years, the means l be there.

Think about your family—your children, ur wife—those who look up to you, *depend* you. It's reassuring to know you can turn Lutheran Brotherhood Provider *when you w you must provide.*

Call your Lutheran Brotherhood represen-ive tonight for full details on the Brother-od Provider Plan. Join the thousands of therans who have found security and peace nind in the bond of Lutheran Brotherhood.

re's your investment for a $10,000 Brother-d Provider Plan at these ages:

e 20	Age 25	Age 30	Age 35	Age 40
a day	50¢ a day	57¢ a day	68¢ a day	80¢ a day

ed on age 25 and on current dividend rate, which is not anteed.

How the Brotherhood Helps Support Our Community of Lutheran

When you provide the blessings of security for your family with Lutheran Brotherhood Life Insurance, you also help support the Lutheran community in many, many ways.

Lutheran Brotherhood, by its articles of incorporation, is pledged ". . . to aid the Lutheran Church in extending the Lutheran faith . . . to encourage industry, saving and thrift . . . to furnish protection and . . . payment of benefits in case of death or old age . . ."

Because so many of you have found such satisfaction in our liberal insurance plans and in the opportunity to contribute to the welfare of other Lutherans, you have turned to the Brotherhood in ever-growing numbers. This faith has helped us become one of the largest insurance organizations in the country with more than a billion dollars of insurance in force. This solidarity is important to you as an owner of insurance.

And this also means we are able to carr out a meaningful program of benevolences.

For instance, in 1959, in a continuing progra to develop leadership in Lutheran youth Lutheran Brotherhood granted 181 scholar ships for college and seminary expenses— total of $84,900.

To further aid education, $25,000 was allo cated for faculty fellowships. Aid to churche (Sunday School aids, films, maps) amounte to $68,350. Institutes, seminars, and symposi received $50,000.

Contributions also aided the Lutheran Boo Scout program, lectures by scholars, a fine art program and other timely projects.

In 1959 a total of $469,719 in benevo lences was contributed by your Lutheran Brotherhood. A grand total, since the begin ning of the benevolence program, of almos a million and a half dollars.

LUTHERAN BROTHERHOOD Life Insurance

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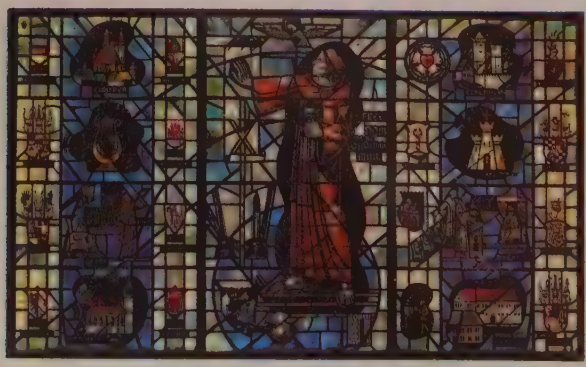
"When you know you must provide"



This magnificent portrayal of Luther and the places and events in his life expresses our feeling of brotherhood with all Lutherans. Masterfully ren dered by the well-known artist, Conra Pickel, it forms an entire wall of th Martin Luther Library in the Luth eran Brotherhood Building, Minnea olis, Minnesota.

We offer, as a gift to you, a colo reproduction of the window (18" x 24" suitable for framing and display home or classroom. No obligation, course. Write Lutheran Brotherhood 701 Second Avenue South, Minn apolis 2, Minnesota.

EING DOUBLE, Pastor Clayborne S. King of St. Stephen's, Lenoir, N. C. presented
Deo et Patria awards to Eagle Scout twins Edward H. Blair Jr. and Robert J. Blair.
utmaster C. F. Rainey, next to Pastor King, presented the scouts for the award. At right
the twins' parents Mr. and Mrs. Edward H. Blair Sr.

couting . . . . . *Continued from page* 18

the training of the boy, but it is abso-
ely non-sectarian in its attitude toward
t religious training. Its policy is that
organization or institution with which
Boy Scout is connected shall give
inite attention to his religious life.
Only persons willing to subscribe to
declaration of principle are entitled
certificates of leadership in carrying out
Boy Scout program.
United Lutheran Church Men was as-
ned the scouting program by the
ited Lutheran Church in America in
5. This, then, gives our ULCM group
responsibility of carrying out the pur-
es and principles of scouting. Selection
leadership is important since definite
ntion must be given to the boy's reli-
us life. Your Scouting Committee has
ilable through the National Lutheran
Committee on Scouting a manual entitled "Scouting in the Lutheran Church." Additional scouting material and scouting aids can be secured through the ULCM, 231 Madison Ave., New York 16, New York. This is part of a series of program and committee aids recently developed by the ULCM.

When your Boy Scout unit plans its program, emphasis should be placed upon practice in daily life of the principles of the Scout Oath or Promise and Law. By these means, the program will seek to develop traits of character which Scouts shall express in consideration and helpfulness toward others, in personal courage, and above all, in lives of useful citizenship, patriotism, and reverence toward God.

Scouting is a game—for the boy, a

game of fun, fun, and more fun. The same game for the wise leader is the game of fun for boys and also a game with a purpose, a game with sound principles, a game with good mature leaders who have the courage to emphasize religion in the growth of the boy, and to cooperate with the church.

AT FAITH, Brookfield, Ill. Pro Deo et Patria awards were made in February to Explorer Scouts Roy Allen Poltrock and Marvin G. Lanzel Jr. by Pastor George Vulgaris. Also pictured are Michael A. Kosin, president of the sponsoring club and assistant district commissioner of the West Suburban Council, and Scoutmaster Marvin G. Lanzel Sr.

ULCM PINS

You will want to have your own ULCM lapel button. These are available in four colors, rolled gold at $1.25 each or 6 for $6.00.

A Past Presidents Pin for ULCM presidents is now ready at $3.50 each. Order from

United Lutheran Church Men
231 Madison Ave., New York 16

Logan Resigns From ULCM

Howard L. Logan, ULCM executi secretary since January 1956, has resigne his post to accept the newly-created pos tion of administrative assistant to th president of Pacific Southwest Synod the ULCA. He will take over his ne duties in Los Angeles on July 1 und the direction of the synod president, D Carl V. Tambert.

ULCM President Aubrey Mauney an the auxiliary's executive committee ini ated discussions concerning a successor Logan at the committee's April 22-2 meeting in Omaha, Neb.

In his new work Logan's responsibili will be to relieve President Tambert the administrative details of the syn office and program. He will supervi management of the office, handle pub relations of the synod, and prepare m terials for congregations. Pacific Sout west Synod has approximately 120 co gregations, of which about 80 have sor mission status.

With submission of his resignation President Mauney, Logan brought to close a period of leadership to the chur men's auxiliary which included:

Removal of headquarters of the men's a ilitary from Bethlehem, Pa., to the Luthe Church House, denominational offices, in N York City.

Change in the name of the organization fr the Brotherhood to United Lutheran Chu Men.

Reorganization of ULCM in 1957 to p allel the structure of the United Luthe Church.

Improvement in the format of LUTHER MEN, the monthly magazine of the auxili

A 50 percent increase in membership c tributions to ULCM.

Addition of five new state or synod ULCM units.

Howard L. Logan

roduction of a promotional filmstrip, "But
He My Brother?"
stitution of a ULCM leadership training
ram.
n enlarged program of promotion of Boy
ting among ULCA congregations.
auguration of a President's Bulletin for
leaders of the church and the ULCM.

rior to joining the ULCM, Mr. Logan
ed for eight years as the Los Angeles
ch manager of the United Lutheran
lication House. He had been a lay
er in First Lutheran Church, Glen-
, Calif., for 16 years and served as
president of its council for a number
ears. He represented the Pacific South-
Synod on the board of directors of
fic Lutheran Seminary and the Luther-
Student Foundation of Southern Cali-
ia as well as the California Lutheran
ege Board. He was the Pacific South-
Synod reporter for *The Lutheran,*
ial weekly newsmagazine of the
ed Lutheran Church.

Mr. Logan was active in congregational, conference and synodical Luther Leagues and from 1946 to 1949 he served as president of the Luther League of America, official youth auxiliary of the United Lutheran Church in America.

He is a native of Albany, N. Y. During World War II, he served with the Army Air Force in the Western Pacific Theatre of Operations. He is married to the former Marjorie E. Solberg of Glendale, and they are the parents of two sons and a daughter. The Logans have been members of St. Paul's, New City, N. Y., since 1956.

Living the Way We Pray

I knelt to pray when day was done,
And prayed: "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."

And then I woke another day
And carelessly went on my way.
The whole day long I did not try
To wipe a tear from any eye;

I did not try to share the load
Of any brother on the road;
I did not even go to see
The sick man just next door to me.

Yet once again, when day was done,
I prayed: "O Lord, bless every one."
But as I prayed, into my ear
There came a voice that whispered clear:

"Pause, hypocrite, before you pray;
Whom have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below."

And then I hid my face and cried,
"Forgive me, God, for I have lied;
Let me but live another day
And I will live the way I pray."

—Author unknown

HELPS FOR LEADERS of the

ADMINISTRATION

The ULCM congregational unit should be administered in large measure by the Executive Committee. The Executive Committee is comprised of the officers and the chairmen of appointed committees. The Executive Committee should meet monthly. The Vice President of the ULCM may serve as the chairman of the Executive Committee. This is one way in which importance can be attached to the office of Vice President.

The manner in which the ULCM is administered is important! Everything should reflect *proper* administration. The President is the key to good administration in the ULCM. He must take his responsibility seriously. He should equip himself with the tools to do his task most efficiently. The President should be conversant with the basic rules of parliamentary procedure. The President is the leader of men in the congregation. He should know the congregation's program as well as be familiar with the program of his synod and denomination. He will need his personal copy of the *ULCM Handbook,* LUTHERAN MEN and *The Lutheran.*

The administration of the congregational ULCM unit needs the guidance and counsel of the Pastor. Arrange your executive meetings so that the Pastor may be present. Do not count on him to "run the show" but call upon him for suggestions. Ask him to give an up-to-the-minute report on congregational activities. Expect your officers and committee chairmen to report! If there isn't anything for them to do they shouldn't have been appointed in the first place. The President should set the example by reporting at each Executive Committee meeting in writing. Much of the success of the ULCM will depend on *good administration.*

FELLOWSHIP ACTIVITIES

Almost every congregation needs increased opportunities for its men to come to know other men more intimately. The ULCM is an excellent place for this to happen. Never neglect this area in your ULCM meetings. You can provide for this in many ways. Vary the methods, but never hold a meeting without providing for this important facet of the ULCM program.

The most used method of making this intimate relationship possible is over a cup of coffee—Lutheran Coffee. It seems that Lutherans are the most "eatinges" Christians, we know. This is not necessarily bad. If you do provide a period of refreshments at the conclusion of each meeting, see that this phase of the meeting is carefully planned. The program chairman or Executive Committee can assign teams of two men to care for the refreshments at each meeting.

You can also provide recreational activities for bringing the men to a closer friendship with each other. Many churches now have facilities and equipment for making it possible for the men to participate in a number of indoor games. This is an excellent medium of spreading friendliness.

Another way in which you can bring the men closer together is by visits and ours to places of religious interest—for example, a downtown mission, church eadquarters, churches of unusual interest, cathedrals, etc. By grouping the men ogether in cars, mixing up those less well known, acquaintanceships can be widened. *ellowship activities are important!*

PROGRAMMING

The heart of the ULCM is the monthly Program Meeting. If this meeting is ital and effective, the ULCM will be a vital group within the congregation. If the rogram Meeting lacks sparkle and worthwhileness, the ULCM will serve little urpose in the life of the congregation. There must be a purpose for meeting. The rogram Meeting should include:

a) Brief devotions by a layman
b) Christian study, discussion or education
c) Brief reporting sessions (business)
d) Fellowship activity

Good meetings don't just happen! Programming is successful when adequate lanning, preparation and presentation have gone into the Program Meeting. To do is, the Program Committee *must* meet. Someone, preferably a committee, should be esponsible for programming. The ULCM office in New York makes available aterials to assist in better programming. These are usually sent each year to con-regational units. If you don't have any materials to help you in programming, please rite for them.

It should not need to be said, but our ULCM programs should be Christ-centered nd church-related. Too often the subject matter in our Program Meeting is not hurch-related, and no one in the ULCM takes the time to relate the secular subject the church. Many facets of secular activity have Christian implications.

Involve as many men in the Program Meeting as possible. Invite participation rior to and during the meeting. Good programs don't just happen. *Planning, prepa-tion and presentation are essential!*

ATTENDANCE AND MEMBERSHIP

If the ULCM program is worthwhile for you, it is worthwhile for other men. he ULCM program should be developing mature Christian men. Because the program n do this, we are interested in maintaining consistent attendance and increasing embership. Attendance and membership are dependent on other facets of the LCM organization for their success. Program, publicity, fellowship, and service ndered have direct relationship to consistent attendance and increased membership.

Consistently good programs will encourage consistently good attendance. ULCM

chairmen of attendance and membership should insist that the Program Committee take seriously its task. You can never expect consistent attendance if the quality of the program is poor. You can help the Program Committee by trying to determine the best night of the month to hold your meetings. In making this survey, the congregational and community program must be consulted.

Attendance can be maintained by displaying a sincere feeling of friendliness. Every man must feel he is "wanted" as well as welcome. Never take attendance for granted. Do not put your complete effort into gimmicks in striving for good attendance.

How do we get new members? Not by doing nothing! Admit it—it's a tough job, but get at it! The personal invitation has never been improved upon. Give member one name. Ask him to work on this one man until he succeeds in getting response. Try to make it a positive response. Write for the booklet "How to Increase Attendance and Membership" from ULCM office, 231 Madison Avenue, New York 16, New York. Do you really want more men? Then *go to work!*

ULCM Honorary Life Memberships

February and March 1960

Central Pennsylvania

Ray B. Lenker, Jr., Zion, Hummelstown

Central States

Jack S. Goodrich, St. Matthew, Omaha, Neb.
Cecil Jones, Lanham, Hanover, Kans.
Donald Wehling, Lanham, Odell, Neb.

Florida

Harry C. Acker, St. Peter's, Miami
Norman K. Lichtner, Trinity, St. Petersburg

Georgia-Alabama

Kenneth Crawley, St. Mark's, Huntsville, Ala.
Robert Kerschner, St. Mark's, Huntsville, Ala.
Burton Niemeyer, St. Mark's, Huntsville, Ala.
Carl Rieger, St. Mark's, Huntsville, Ala.
Harold Vandenveen, St. Mark's, Huntsville, Ala.

Maryland

Howard Heggestad, St. John's, College Park
Leroy Snyder, St. John's, Hyattsville
Howard Ray Thomas, Zion, Williamsport

Michigan

Roscoe N. Bakke, Holy Trinity, Flint
F. Nelson Koch, Holy Trinity, Flint
Robert Krasa, Prince of Peace, Detroit
The Rev. Theodore Moehring, Holy Trinity, Flint
Ronald Moykkynen, St. Timothy, Oak Park
William C. Pagels, Holy Trinity, Flint

New York & New England

Dr. Arthur A. Levine, Messiah, Lewiston, N.Y.
Harvey J. Meyer, St. John's, Rochester, N.Y.
Albert Paneitz, Luther Memorial, North Syracuse, N.Y.
Dr. Karl A. B. Peterson, First, Albany, N.Y.

North Carolina

Giles F. Shepherd, Macedonia, Burlington

Pittsburgh

The Rev. Joshua H. Miller, St. John's, Pittsburgh

Rocky Mountain

Kenneth Brooks, Rocky Mountain ULC, Boulder, Colo.

South Carolina

George Dewich, Our Savior, Greenville
John C. Myers, Southern Conference ULC, Charleston
Roy H. Seay, Advent, Charleston Heights
Otto H. Slawson, Sr., Advent, Charleston Heights

Texas & Louisiana

The Rev. William R. Morgan, St. James, Houston, Tex.
Harry N. Redeker, St. James, Houston, Tex.

Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

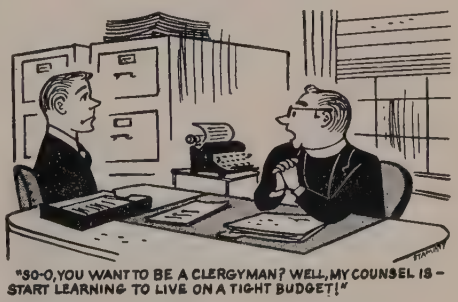
For Members of the Church Council and Others

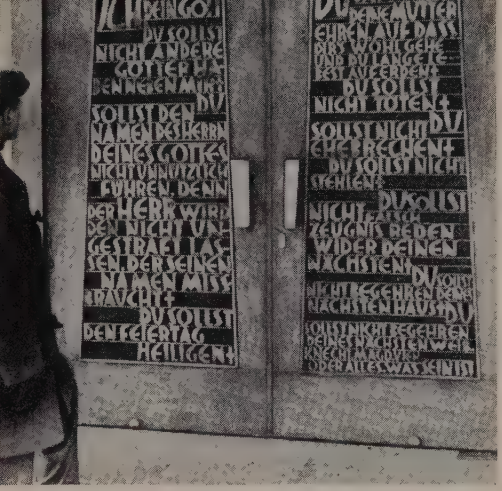
YOU ARE in a very strategic position to ert your congregation to the needs of ur pastor. He too is caught in the up- ard spiral of inflation here in our coun- . When a pastor leaves some church uncilmen learn for the first time that *her* congregations are paying a more alistic salary to their pastor. Rarely does happen that a vacant congregation calls pastor at a salary equal to or below that the salary paid the pastor who resigned accept another call. The salary of the stor should be reviewed each year as e Finance Committee builds the Budget r the coming year.

Recently the Board of Pensions of the LCA made a survey of pastors' salaries. ne Board is in a strategic position to ake this kind of a survey because it ndles the pension payments of a large mber of our clergymen. The result of e survey is most interesting. The survey vers 3,283 pastors of our church. The port was made as of January 1, 1960. ne last survey was made in 1955 and re- rted in 1956; it covered 2,797 pas- s. Interestingly enough, the study re- aled that the median age of ministers vered is under 42. The church has a atively young ministry.

There are very encouraging trends in e report as compared with the one made e years ago. You, as church council- men, undoubtedly have had much to do with the upward swing of pastors' salaries. In the 1955 study, compiled in 1956, there were 73 pastors receiving less than $2,500 annually. All the amounts stated in this article include the cash salary plus 15 percent for residence provided by the congregation, or cash salary plus rental allowance. The current study reveals that only 15 pastors receive less than $2,500 annually. Even this small number is entirely too large for our church.

The most popular salary range in our church is between $4,500 and $5,000. Remember, this includes cash allowance for parsonage. There are 741 men in this range. In the 1955 study the most popular range was from $4,000 to $4,500. It is encouraging to note that the number of men receiving low salaries has generally decreased. In the $2,500 to $3,000 range





ENTERING this new Evangelical church in Stadeln, near Nurnberg, Germany, worshipers are greeted by the Ten Commandments on the church's main doors. Designed by a Nurnberg architect, the bronze doors call to mind the two stone "Tables of the Law" given to Moses by God on Mount Sinai, as recorded in Exodus.

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in the 1955 study there were 109 men listed. In the recent study, this number has been reduced to 23, or less than 25 percent of the number included in the last report. In the $3,000 to $3,500 range we find only 86 now as compared with 547 in the 1955 Study.

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COLLEGE
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The Board of Pensions also made
study of the ages of the pastors and the
salaries. One of the most revealing sta
tistics is that there are five men in th
age bracket of 76 to 89 years and the
have an average salary of $4,700. Th
largest number of pastors in any one ag
bracket is found in the 31 to 35 yea
group, and their average salary is $4,93
The next largest age group is 26 to 3
years and their median salary is $4,64
In the 1955 study it was revealed that 1
ministers received more than $9,500 a
nually. In the recent study we find th
54 clergymen are receiving salaries abo
$9,500.

I believe we have reason to be encou
aged by this very excellent improvemer
in pastors' salaries over the past fi
years. When one remembers that th
period of the pastors' education is cor
parable to men in the fields of medici
and law—even allowing for the matt
of commitment and devotion to the
Lord—pastors' salaries can stand furth
improvement. *You* as church councilme
should be alert to this matter and use yo
influence to urge your parishes to
considerate in their dealings with the
pastors.

It is reported above that the most pop
lar range is the $4,500 to $5,000 annu
salary, including parsonage. This is le
than $100 a week for the pastor. O
clergymen have a place of respect in t
community, they have the normal expens
of lay people, plus others which we
not have. In many situations they are e
pected to make very generous contrib
tions to charitable causes. Their off
necessitates a special kind of clothin
and as you know, many clergymen ma
the largest monetary contribution to t
congregation. We know that many u
skilled men in our society today co

What Kind of a Layman?

The Rev. James E. Wagner, a pastor for 31 years of the Evangelical and Reformed Church and now president of that denomination and co-president of the United Church of Christ, writes as follows about the kind of layman he likes to have around him—

He is a layman who

1. Treats church finances at least as honorably as he treats the phone and milk bills.
2. Devotes his professional, business or mechanical training and talent to the church.
3. Gives at least as much time to the church as he gives to his lodge or service club.
4. Recognizes the value of just occupying a church pew faithfully.
5. Doesn't hesitate to commend me when he thinks I deserve it.
6. Is perfectly—but never brutally—frank in criticizing me and my word, 'speaking the truth in love' (Ephesians 4:15), never voicing his criticisms in the presence of children who will not be able to see them in the maturer perspective of adulthood.
7. Knows why he is a Christian, and why he belongs to the particular congregation and communion he belongs to.
8. Sees that if the church is worth belonging to it is worth asking others to join.
9. Is alert to defend the church against unjust attacks.
10. Expects something of the pastor in his work, the program he suggests from time to time, and in the character he exemplifies.
11. Treats me as a human being, and not as a plaster-of-paris saint.
12. Takes time out, in public worship, in reading the Bible and other devotional literature, and in private prayer, to enable his 'soul to catch up with his body.'

Laymen who approach such quality as this are the men who keep the Christian church a living, moving, vital, redemptive agency in the world.

—*Reprinted from* World Call, *March* 1960

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nd a weekly salary of $100.

believe that the congregation should attempt to determine the pastor's de- ion to his Lord and church by keeping salary low. I feel we should pay ade- te salaries and let the pastor determine own contribution in financial terms the church. This is the manner in ch we desire to make our contribu- . We may not be able to prevent the government from deducting taxes from our salaries or unions from taking dues from our pay check, but none of us would permit the church to take a deduction from our pay envelope before we receive it. Let us give our pastors the same right.

If you need assistance in this matter of the salary for your pastor, you will find the President of the Synod anxious to be helpful in making suggestions.

The Sacrament of Baptism

by ADOLPH KLOTH

The opening statement in this topic deplores the neglect of baptism in the daily lives of those who have been baptized. Too often, states the author, the lasting benefits of baptism are ignored. To help overcome this situation, the topic seeks to make baptism more meaningful for men in their lives today.

Five areas are explored: (1) The sacramental character of baptism; (2) The historical background of baptism; (3) Baptism deals with our sin; (4) Obligations of parents and sponsors; (5) Emergency lay baptism.

The emphasis throughout is placed upon a renewed understanding and an increased appreciation of the benefits to be derived from baptism.

Introduction

IN THE PATTERN of Christian liturgical worship forms, baptism is always the first of the so-called "Occasional Services." It is placed among the Occasional Services because it obviously is not used at every service of divine worship. It is given first place among the Occasional Services because it is a sacrament and, as such, is one of the basic means of saving grace.

Perhaps it is this "occasional" nature of the administration of baptism that makes it the most neglected of the means of grace. Such a statement concerning the neglect of baptism does not refer primarily to parental failure to have children baptized at an early age. It rather refers to the fact that all of us as adults fail to make daily use of this wonderful "funnel from heaven" in our devotional and spiritual lives. God has not entered this wonderful covenant with us just to est lish us in salvation when we are sm children. If we think thus, we miss h the meaning of baptism. Covenants t God has made with men have always a had their *ongoing* and *abiding* val When God made his covenants w Abraham, Isaac, and Jacob, he surely tended that those men should *daily* member and claim his divine coven promises in their prayers. And when th early believers did this the ongoing re was that they were bound to the liv God!

In the same way baptism, the N Testament covenant rite, will serve bring us benefits if we but use it daily we pray for God's blessings when read the general promises of the Bi why shouldn't we do the same with individualized promise that comes to through the Sacrament of Holy Baptis What would be more fitting than thi a daily prayer: "Lord God, in my bapt you gave me salvation if I would humbly continue in Christ all my d

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Pastor Kloth serves Valley Lutheran Church (TALC) in North Hollywood, California. This is the Inter-Lutheran topic for June.

n humble surrender I claim that personal
ift of yours to me this very day! Fill me
new with all the blessings of my bap-
smal covenant that I, through the atone-
ment of your Christ, may be bound to
ou forever."

If our discussion of this topic does
othing else, we hope it will awaken us
o our terrible daily neglect of a most
onderful means of grace—and what we
ught to do about it!

I. The Sacramental Character of Baptism

Lutheran pastors sometimes hear a remark such as this: "I don't think a person should be baptized until he is old enough to know what he is doing." In fact, there are certain Christian denominations that insist that baptism cannot take place until an age of understanding has been reached. For them, infant baptism is out of the question. In their estimation, the person who is to be baptized must be

THE INTER-LUTHERAN TOPIC FOR JUNE

Aims

1. To restate the sacramental character of baptism.
2. To provide a brief historical background of the practice of baptism in the early Christian church, noting also its connection with circumcision.
3. To explain the opening phrase, "Forasmuch as all men are born in sin . . ."
4. To consider in detail the obligations assumed by parents and sponsors in the baptism of a child, and the seriousness of serving as a sponsor.
5. To explain the necessity for and the practice of emergency lay baptism.

Suggestions for a Devotional Service

Hymn: "He that believes and is baptized" (No. 259, *Service Book and Hymnal*)
Psalm 63, followed by the Gloria Patri
Scripture Readings: Matthew 19:13-15 and Matthew 28:19-20
Prayer: SBH, p. 222, Number 17
Hymn: "Jesus took the babes and blessed them" (No. 260)
The Topic and Discussion

Questions for Discussion

1. Do you remember the date of your baptism? If you were baptized as a child, do you know the names of the people who served as sponsors at your baptism? Did they fulfill their spiritual responsibilities to you?
2. In Luther's *Small Catechism,* what answer is given to the question: "What does such baptizing with water signify?" Does this answer have anything to say about the daily application of the benefits of baptism?
3. Compare the sacramental character of the Lord's Supper with the sacramental character of baptism.
4. What promises did God make to Abraham when he established the covenant with him?
5. What made the introduction of infant baptism a necessity in the early Christian church?
6. Is it your experience that sponsors at baptism are fully aware of their spiritual responsibilities? If not, what could be done to emphasize the responsibilities of sponsors?

old enough to understand, appreciate, and take hold for himself of the promises of God.

From this it is clearly evident that these people think of baptism as a sacrificial act of man rather than a sacramental act of God. For them the arrow indicating action points from man to God. Man has made a conscious decision to become a follower of God, and now presents himself to God in baptism.

This is not our Lutheran position. We believe that the action arrow points downward, from God to man. We place the main emphasis upon God's action in the Sacrament of Baptism, rather than upon anything that man is able to achieve or do. This is our understanding of the biblical view of baptism. In his conversation with Nicodemus, Jesus speaks of baptism as the work of the Holy Spirit (John 3:5). Paul, in his letter to Titus (3:5), expresses a similar point of view when he writes: "He saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit."

The only possible sacrificial note in any baptism of a child or an adult is that we, with the Spirit's help, humbly yield ourselves to him who is the Lord of all. And this yielding can well be a result and development of baptism, rather than a prerequisite. Certainly that's what it is in children. Through faithful parents and sponsors they learn of God's graciousness to them in their baptism, and respond in thanksgiving to a loving God by yielding themselves to him.

II. The Historical Background of Baptism

Circumcision, the Old Testament covenant rite, dates back at least as far as Abraham. The establishment of circumcision as a sign of the covenant relatio ship with God is recorded in Genes 17:10-14. It is interesting to note th God in those days set an age limit eight days, indicating that he felt th the child could develop an understan ing faith as he grew in years. Long befo the child could name the Name of Go or understand his mercies, the covena relationship was already established, p ceeding from God to man. The importa thing then as now was that the covena be established early. Jesus himself w placed in this covenant relationship w God the Father when he was only eig days old (Luke 2:21), not at the time his law-fulfilling inter-testament bapti at the age of thirty.

When the time came in the New Tes ment period for a new covenant rite, G changed the rite to baptism—a rite t can be administered to girls as well boys. This was a natural development women regained their place as the spi ual equals of men. The close relations between circumcision and baptism is cle ly noted by Paul in Colossians 2:11-14

But don't think that the "change-ov from circumcision to baptism came eas The people of Paul's day were as slow change religious rites as some men to are slow in changing makes of c Finally, however, baptism became the in the early church, completely repla circumcision as the covenant rite of God of the Bible. Listen to Augus who wrote in the latter part of the century about *infant* baptism: "If any do ask for divine authority in this ma that which the whole church practices, which has not been instituted by coun but was ever in use, is very reason believed to be a thing delivered b from the apostles." Origen (185- A.D.) wrote even earlier: "The ch

ceived from the apostles the injunction *raditio*) to give baptism even to infants, cording to the saying of our Lord con- rning infants."

Further quotations can be gotten from her leaders of the early church, such as rysostom, Gregory Nazianzen, Ireneus, d Justin Martyr. In all cases they sub- ntiate the same points: (*a*) that bap- m from the earliest times was a univer- l replacement for circumcision, and (*b*) was administered to old and young, ale and female alike, in the church. mersionistic rebaptizing tendencies gain prominence until the early 16th cen- ry, during the Peasant Revolt in Ger- any. The people advocating such a point view were then called Anabaptists. It s these people who emphasized the rificial element in baptism to the utter clusion of its real sacramental character. d out of them developed our modern ptistic theologies.

Baptism Deals with Our Sin

You've noticed that the opening words the Order for Baptism begin, "Foras- ch as all men are born in sin . . ." ese words are basic to an understanding our Lutheran theology of baptism. We derstand the Bible to teach that all n, *from their very birth,* are sinful salm 51:5; Ephesians 2:3b). We don't reby mean that infants have committed *ual* sins. We rather mean that their rts, souls, and minds are ravaged by (separation from God—not just bad ds) as it has prevailed in Adam's race ce the break with God in Eden. The cess of death always sets into a plant en it becomes a "cut-flower." So death also ravaged the "spirit" of man's d since the race became a "cut-flower" iety. This is why Paul says in Ephesians 3 that "the spirit of the mind" has to

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be "renewed." And Christ and the Holy Spirit, implanted in human hearts, are that renewal!

But how is the new life in Christ going to get into us? Our conviction is that the process can *begin* in infant baptism. We go even a step further and say that after the church is planted among adults (as on Pentecost, Acts 2), then regeneration through baptism in the infants of believers is the normal way! It was that way with circumcision in the Old Testament —Abraham was an adult; Isaac was a baby only eight days old. There is nothing to indicate a break in this pattern in the New Testament. The progression (baptizing . . . teaching) in Matthew 28:19-20 rather confirms it. Peter, in his sermon on the day of Pentecost, speaks of the need for baptism, and the resulting gift of the Holy Spirit. He continues by saying, "For the promise is to you and to your children" (Acts 2:39).

In adults, however, the Bible teaches a reversed pattern. The Ethiopian in Acts 8 is typical. Why this reversal with adults? Romans 8:7 gives us part of the answer: "The mind that is set on the flesh is hostile to God." The developed unredeemed will of an adult can't but resist the grace of God in baptism. In the

baby there is no such resistance possible. The will is undeveloped.

So, if you are going to get Christ into an unredeemed adult heart, you have to use the right tools for the job. First, you wedge a hole of repentance in the adult's heart with the preaching and teaching of the law of God. This convinces him of his sin and of his inability to deal with the problem himself. That done, you pour Christ in through the Gospel. And when that happens men always want to be baptized, as did the Ethiopian. They thereby finally receive all the gracious benefits of this God-given covenant. The Christian then spends all the rest of his life fighting sin within and without—all the while "continuing in baptismal grace."

IV. Obligations of Parents and Sponsors

When we speak of parents and sponsors, it is evident we are again dealing with the case of infant or child baptism. It is said that Francis Xavier, the early Roman missionary to Japan, walked down the streets of that pagan nation sprinkling children. He gave no thought at all to parental and sponsorial care. That was just like a man planting tomato vines in zero weather and giving no thought whatsoever to the dual necessity of a hot-house and horticulturists! Baptized child have to have the spiritual warmth o Christian home if they are to grow in faith in which they are baptized. A there have to be Christian adults—pare sponsors, teachers, and pastors—who faithfully do the work of spiritual ho culturists! Even when you have s ideal conditions, and such faithful c takers, the number of failures is gre than we like to see. Some of the "plan just don't mature and produce "fruit."

This is why parents and spons should take their spirtual responsibili for baptized children so seriously! I extremely important that we who are sponsible for the spiritual growth of child do all within our power to m sure that "he may ever remain in the nu ber of God's faithful and elect childre We dare not take lightly the charge t the pastor issues to the parents and sp sors at baptism: "Since in Christian l you present this Child for Holy Bapti I charge you that you diligently and fa fully teach him the Ten Commandme the Creed, and the Lord's Prayer; and t as he grows in years, you place in hands the Holy Scriptures, bring him the services of God's House, and pro for his instruction in the Christian Fa

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ristian home he needs. If you are a
onsor, keep in *spiritual contact* with
ur charge as long as you live. Let the
ild know of your concern in every way
ssible. Your responsibility as a sponsor
great whether the parents live or die.

Emergency Lay Baptism

Normally baptism is performed only
an ordained pastor. For the sake of
od order the church has made this pro-
sion. However, should an emergency
se, in which the unbaptized child is in
minent danger of death, and a pastor
not readily available, then baptism may
administered by any Christian man or
oman. Several different formulas have
en suggested for such emergency lay
ptism. Perhaps the simplest is that in
hich water is applied to the head of the
fant three times while these words are
d: "I baptize thee in the name of the
ther, and of the Son, and of the Holy
ost." This can then be followed by all
esent repeating together the Lord's
ayer.

In such circumstances it is not neces-
y that the child be named, if no name
been previously decided upon. Cer-
nly our Father in Heaven can identify
child, even without a name! Nor is
re time to be concerned about sponsors,
the quality of the water to be used.
r, happily, does the character of the
son performing the baptism have any
ct upon the validity of the baptism.
Such an emergency baptism should be
orted to the pastor so that it may be
rded among the other pastoral acts
the church. There is no need for re-

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baptism, but a public announcement should be made. It must be remembered that the privilege of emergency lay baptism should never be abused. The child must indeed be in imminent danger of death, and a pastor truly unavailable.

In any case, it is necessary to remind ourselves that the unbaptized child is not automatically condemned by God. The failure to be baptized is never the responsibility of the child. Augustine has said: "It is not the lack but the contempt of baptism that damns." On the other hand, most responsible parents feel a greater sense of comfort after their child has been baptized.

Suggestions for the Leader

This topic could well be presented by a panel of five men. You as the leader would be responsible for assigning the five parts of the topic to men who are willing to cooperate with you. You would also serve as the leader of the devotional section of your meeting and as the chairman of the panel discussion.

Make the assignments to the five men at

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least two weeks in advance of the meeti
date. Supply them with copies of the n
terial. If possible, each man should have
copy not only of his own material, but
the entire presentation. The five parts
which these men are responsible are clea
labeled in the topic. They are:
I. *The Sacramental Character of Baptis*
II. *The Historical Background of Baptis*
III. *Baptism Deals with Our Sin;* IV. *Obli*
tions of Parents and Sponsors; V. *Emerge*
Lay Baptism.

Encourage each man to study carefully
material for which he is responsible. It wo
be most desirable if they were to digest
information given in the topic, and th
present it in their own words. Some m
want to do some further studying on
subject assigned to them. In most instan
the pastor would have additional informat
available. Instruct the men to examine
Bible passages listed in their material. T
may want to read certain portions of the b
lical material at the meeting. You may
that it is necessary to gather the men toget
before the meeting for some sort of
rehearsal.

At the meeting itself, begin with those p
tions of the devotional service which you
will be most helpful to your group. Y
then, as chairman of the meeting, begin w
the "Introduction" to the topic. In suc
sion introduce each of the men on the pa
announce their subject, and invite them
speak. Perhaps all will feel more at eas
they are allowed to sit together behin
table placed in front of the group, and t
speak from their chairs.

As the chairman of the meeting you
also be responsible for directing the dis
sion which will arise at the close of the p
entations. It is to be hoped that the me
the group will raise questions which H
occurred to them during the presentatio
there are no such questions, you may wan
use some of the questions suggested. Ch
those which you think will appeal mos
your men. Keep the discussion moving, w
still permitting the men to find satisfac
answers to their questions.

When the discussion period is over,
may want to close your meeting by lea
the men in the daily prayer suggested in
"Introduction."

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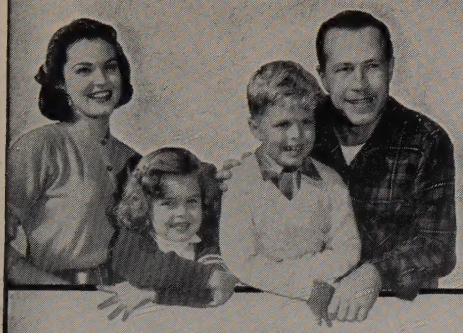

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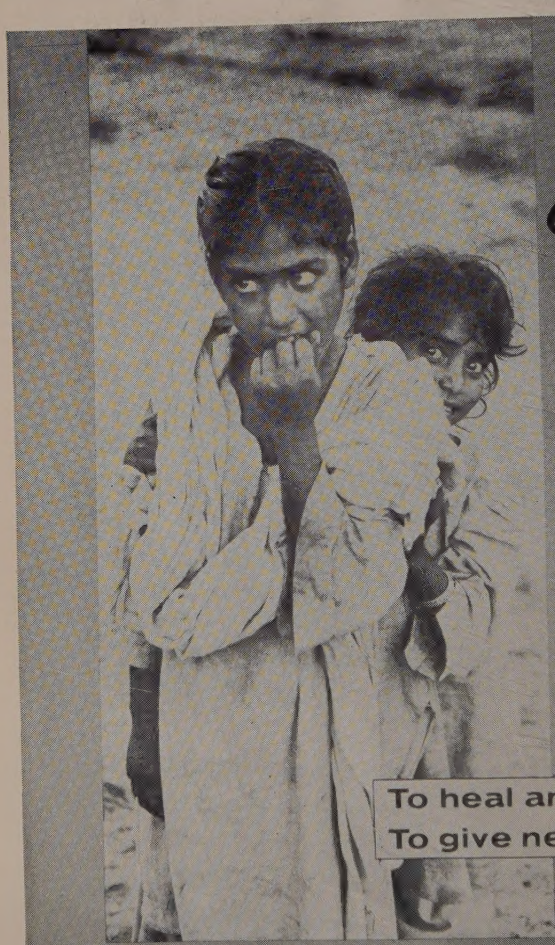

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To give new life and hope

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